Sharada Peetha Research Series VII

Sharada Peetha Research Centre

Karan Nagar, Srinagar, Kashmir, (India).

OFFERS

BIRTHDAY FELICITATION

(ABHINANDANAM)

(On 11th April, 1972)

TO

MAHAMAHESHVARA YOGIRAJ RAJANAKA

SWAMI LAKSHMAN JI



कुस-ओतम सन्था: च्छु सन्थन मञ्ज् ।
यमि वोवु मूहत राग सामान: सन्ज़ ।
शिव-तत्व निष्ट आसि निराकार ।
स्वामीजिय आसिनव त्वहि सोन जय जयकार॥

माता नः पार्वती देवी, पिता देवो महेश्वरः ।
बान्धवाः मानवाः सर्वे, स्वदेशो वसुधैव नः ॥

Our mother is Goddess Paravati ; Our father is Lord Shiva ;
The entire humanity is a single family ; Our home land is the whole globe.



Lord Shiva absorbed in conversation with Goddess Paravati on the occasion of bestowing grace to mankind to dispel the Darkness of Igorance from them by the Light of the Eternal Wisdom and Knowledge.



Lord Shiva and Paravati Devi surrounded by their devotees, Gods, sages and men, directing them to the way to peace.





Yogini Sharika Ji and Yogini Prabha Devi
Chief daciples of Yogiraj Swami Lakshman Ji,

HIS HOLINESS
MAHĀMĀHESHVARA PŪJYA SWĀMĪ LAKSHMAN JĪ'S 64TH BIRTHDAY FELICITATION ADDRESS (*ABHINANDANAM*)

—*BY* DR. R. K. KAW

Introductory (Appreciation):-

It is a pleasure, and a privilege too, to have the opportunity of paying a tribute to our Pujya Gurudev Swāmi Ji, and to felicitate him on his 64th birthday. I knew Swāmi Ji, first, half-a-century ago, when I was reading in the S. P. Middle School, which was lodged in a house of his father Shri Narayan Dass, at Fateh Kadal. I saw the boy Lakshman, occasionally, and it was then said about him that he had turned a saint and renounced the world in his early age, determined to remain above the temptation of the worldly attachments like riches, wife and children, and to live as a celibate (brahmachāri). He had not agreed to marry in spite of his father's efforts to make him a house-holder. For about fifty years I never took any notice of nor interest in knowing how the boy Lakshman was faring During this long span of half-a-century, I too took strides in my own chosen path, having taken a vow to serve *Saraswati* all my life, as a life-long student, as Swāmi Ji had to follow his own chosen holy path.

Luckily, I came in cantact with four saintly, noble-minded and exalted souls, the great scholars. whom I adopted as my gurus, one after the other, in connection with my studies and service of Indology and Culture, I first worked (in my boyhood) as a student of *Vedānta* under my first Guru Swāmi Madhavanand Ji; next as a student of *Darshanas* under my second Guru Shri Srichand Shastri, the Principal of Raghunath Mahavidyalaya, Jammu; then, as a student of Philosophy, Eastern and Western, under my third Guru Prof. Padma-bhushan Dr Siddheshwar Varma (D. Litt.), when I was preparing my thesis for Ph D. degree of the Punjab University. Next, I came to be associated with Padma-bhushan Dr. Vishva Bandhu,

Director of Vish. Vedic Research Institute and Indological Institute (Panjab University), whom I chose as my fourth Guru, while working under him in that Institute. My life was being moulded into a peculiar character under the influence of these great men. A study of these four examples of high-souled personalities itself, more than their teaching or guidance, was an inspiration to me, preparing me unawares for the service of Indology and Culture.

It had never struck me all these years that I had yet ro adopt another Guru for inspiration and guidance in my new mission, and the aspiration of my life, for which now I desire to live many more years, at this late age when I am three years older than Swami Ji. I would be the last man to cherish *moksha* for myself, since the great ideal before me is "*sarve bhavantu sukhinah*", and, like Lord Buddha, I would 'refuse to enter *Nirvāna*, until the last devil on earth had first entered it'.

Some years ago, I happened to pay a visit to a friend of mine the late Prof. J. L. Kaul, on his daughter's marriage, and, Lo! a great pell-mell occured there, when a car arrived with some personalities to visit the Professor on the occasion. Owing to a great crowd surrounding them, I could not see who they were. I only saw people bowing down prostrate before them, as did the devotees of Lord Buddha when they saw him. I was simply astonished to see that people have so much faith in saints and sadhus, and in their blessings. After this occasion, once, in Jammu, a few years back, Swami Ji happened to pass by Pakka Danga street and I saw him and paid my respects to him in my usual way, but the Swami looked at my face with his inborn simplicity and innocence After my fourth retirement from the Panjab University service, when I came to Srinagar, in 65th year of my age, it occured to me one day that I should approach the Swāmi for his darshan, though I never believed that, time had came for our Sharada Peetha Research Centre (founded by me in 1958) to be reorganised with the inspiration and blessings of Swami Ji Accordingly, on 3rd October, 1970, I wrote a letter to him to see him and make a present of our Institute publications. Before receiving any reply to my letter, I, personally, went, on one Sunday, to see Swami Ji at his Ishvar Āshram (Nishat) He received me with his usual goodness and

cheerfulness, when I introduced myself and presented my books to him.

By and by, after our first meeting, I continued visiting Swami Ji on some sundays. I am thrilled to see Swami Ji's divine personality and spiritual glory. The Āshram remains packed with his devotees and disciples, having a deep spiritual yearning in their minds, as well as other visitors, some of whom come there for his darshan, some to listen to his *vyākhyans* (discourses) some to touch his holy feet for his blessings, and so on. One feels that the moment he visits the Swami, he is overwhelmed with his godliness, kindness and generous readiness to help and give his blessings to all those who approach him, without any distinction of faith or creed.

Swami Ji is an extraordinary seeker of truth. From his early age, this was his sole ambition, He seems to have been born with an indomitable will, a dauntless determination, and an all-defying spirit of independance and patience, and readiness to go through all stages of Samādhī or meditation. Truth can be visualized only by one who puts his entire life in tune with the Ultimate Reality and when the aspirant immerses himself in it day and night, having the goodness of character, all-round discipline of the body, the senses, the mind, the heart and the intellect. I believe, by dint of all such disciplines, Swāmī Jī has realized the Truth and penetrated into the deep realms of spiritualism.

Apart from the veneration people have for Swāmī Jī for his self-discipline and spiritual insight, many come and throng round him to be benefitted by his vast knowledge of Kashmir Shaivism and his simple and easy way of explaining the difficult maxims of philosophy He talks things with clarity, not merely from his scholarship but also from his spiritual experience. In fact, in his *vyākhyāns* he can never dissociate real intellectuality from spirituality, even for a moment He finds an adequate opportunity for his full spiritual self-expression when he is invited to deliver his *vyākhyāns* especially at our Centre In his words one does not fail to find 'the tone and depth of Abhinavagupta' and sweetness and novelty of Utpala. He is a reincarnation, in the present time, of those seers and sages of

Shaiva lore who found their highest self-realization in the pursuit of truth and knowledge, and bliss in the kingdom of spirit, where wordly allurements like riches, prestige and position and titles concern them not

And, finally, I am struck with two facets of Swami Ji's life, one is that of renunciation (for search of truth), and the other of spiritual kinship with all who gather round him, without any distinction. This is indeed a unique combination. Although he has renounced the world and prefers to pass most of his life in seclusion, yet he cherishes to make his whole *pariwār* (gathering) as one family (kutumba) and feels a great delight in their midst, I remember when on the last sunday, he took leave of the congregation to go out of the valley for two weeks (in this winter), he expressed a desire that if his whole *pariwār* were accompanying him, he would indeed be very happy to pass a longer time outside.

Swāmī Jī's services to the philosophical literature of Kashmir are significant, as is evinced by his edition of *Gītārtha saṁgraha* of Abhinavagupta, his edition of *Utpalastotrāvali* with his is Hindi Commentary and foot-notes, and his so many other works and articles.

May Lord Maheshvara bless the Swāmī Jī to witness yet many many happy returns of his birthday, so as to be an ever fresh fountain of inspiration and an ever-bright beacon-light for an ever-increasing number of his disciples, devotees and others.

Obeisance to dear Swami Ji,

Swami Ji's Birthday Felicitation (*Abhinandanam*)

Dear Pūjva Swāmī Ji,

We, your disciples and devotees (bhakhtāh), have assembled here, today, to present this Birthday Felicitation Address (*Abhinandanam*) to your holiness with our deep affection (*prīti*) and profound reverance (*bhakti*) for your esteemed self, expressed, as it is, in Oriental tone.

We believe, in thee, our Gurudev, *Vishvottīrṇa* (the Infinite) has embodied Himself in the limited form of this *Vishva-rupa* with the sovereignty of His will (*icchā, svātantrya*)

विश्वोत्तीर्णो स्वेच्छया विश्वरूपः गुरुरूपत्वम् उपागतः,

a Bodhisattva, as it were, having descended upon the earth from amongst the gods of the heaven of Tusita —

देवेभ्यस्तुषितेभ्योऽथ बोधिसत्वः च्युतिं व्रजन,

for the good of humanity, dispelling the darkness, of ignorance from mankind —

यश्च मानवानां तिमिरहरणः सज्जनानां हिताय मर्त्यलोके अवतीर्णः,

whose very sight (*rūpam*) gives happiness. joy and cheer to men —

रूपं यस्य निखिलजगतां हृत्प्रमोदस्य हेतुः

Thou offereth the drink of nector of Shaiva lore, flowing from the lotus of thy mouth, to masses of thine devotees —

यः शैवाख्यं परमम् अमृतं स्वाननाब्जात् निर्गतं भक्तवृन्दान् पाययति.

With thy smiling face, thou explaineth the difficult maxims of philosophy in a simple and easy way. removing all the doubts from the learners—

व्याख्यानेन प्रहसितमुखः कर्तनः संशयानाम्.

Not only dost thou thyself pass over the deep ocean of evil, agitated by waves of anger, intoxication and fear, but also ferryeth thou the people across the same.—

यो हि क्रोध-मद-भय-तरंग-चलं दोषसागरम् अगाधम्

न स्वयम् एव प्रततार अपितु लोकम् अपि व्यतारयत्.

Thou art one of those ascetics, who perform hard penance, regardless of the comforts of their bodies, with their minds fixed upon the path of righteousness and happy in their toil (directed to the good of humanity) —

निरपेक्षाः शरीरेषु धर्मे यत्र स्वबुद्धयः। संहृष्टा इव यत्नेन तापसास्

तेपिरे तपः। तेषां पदपद्धतिम् एव अनुव्रजन्तो ऽधुना भवन्तो ऽवलोकयन्ते।

Being a born Yogin (*Sahaja-yogī*) and one whom *tapasyā* is a rich possession (*tapodhana*), thou art absorbed in performance of extremely hard penance from thy very early age, with thy mind fixed on the Ultimate Truth —

सहज-योगी तपोधनः भवान् बाल्यादेव दुःसहे परमतपसि वर्तमानः।

Being a born devotee of the Lord Maheshvara, thou hast become a worthy recipient of His gift of the knowledge of the esoteric doctrine of Pratyabhijnā—

कथंचिद् आसाद्य महेश्वरस्य दास्यम्.

Thou dost not feel joy when honoured, nor unhappiness when shown disregard—

प्रतिपूजया न हृष्यति न च अवज्ञया शुचमाप्नोति.

With a desire to uplift suffering humanity (*Pashu-pramātā*) lying lost in the marsh of the evils of the world, thou hast found a way out for him in the precept of "*Udyamo-bhairavah*", i. e. making decisive effort to bring under control all passions and thus become a *bhairavah* (the powerful).

अज्ञानपङ्कनिमग्नानाम् उद्धाराय सुकरम् उपायम् आविदद् 'उद्यमो भैरवो' यः.

With thy profound knowledge and eloquence, thou inspireth many of thy disciples and giveth them delight like the moon with its nectarious beams and removeth their darkness of ignorance with thine light (of knowledge) like the sun —

शैवाम्नाय प्रवचनरतिः शंकरो यो हि देवः, पीयूषांशुर इव मुखरुचा ह्लादयन्
शिष्यसंघान् दीप्त्या भास्वानिव हृदय पङ्करुहोद्बोधहेतुः.

That glorious embodiment of spiritual illumination, shining with the light of divine wisdom is not in the least tired of imparting knowledge to us, thine thirsty devotees—

ज्ञानपिपासार्तेभ्यो ऽस्मभ्यं ज्ञानामृतदानात् श्रीमन्तः
ज्ञानप्रकाशस्वरूपः जातु न विरमन्ति.

May our mouths be more and more beautifully adorned by singing sweeter songs for thee—

त्वत् प्रलापमयरक्त-गीतिका नित्ययुक्त-वदनोपशोभिताः स्याम.

Dr. R. K. KAW (*Director*)

11th April 1972.

On behalf of the members of the Sharada Peetha Research Centre, Karan-Nagar, Srinagar,
and on behalf of the devotees of Ishvar Ashram, and others gathered.

अथ गुरुस्तुति-प्रारम्भः

A) Sankrit

१) विश्वत्तीर्णं चिदानन्दं साकारत्वम् उपागतम् ।
गुरुरूपतया वन्दे प्रत्यक्षं लक्ष्मणं शिवम् ॥

May we offer obeisance to Shivá, who is beyond this mundane existence, who abounds in conscious beatitude and who has embodied Himself and stands before us in the form of our Guru, Rev. Lakshmana Ji.

२) स्तौमि भक्त्या लक्ष्मणम् एकं शिवरूपम् ।
यस्मिन् करुणामैत्रीप्रज्ञाः स्फुरन्तीत्थम् ।
यस्मिन् दृष्टे नश्यति तत्संसृति दुःखम् !
तं संसारध्वान्तविनाशं गुरुमीडे ॥

Obeisance to thee, O Lakshmana Swami, *Shiva*-incarnate, who manifests compassion (*karuna*), friendliness (*maitri*) and divine wisdom (*prajñā*). By whose *darshana*, the evils of this *samsāra* are annihilated. May I bow to the dispeller of the darkness of ignorance, our Guru.

३) आचार्येभ्यो लब्ध सुसूक्ष्माच्युत-तत्त्वाद् ।
वैराग्येणाभ्यासबलाच्चैव दृढिम्ना ।
भक्तयैकाग्रध्यानपरो यो वेत्तीशम् । तं .. ॥

Who has found God (*Īshvara*) by realizing the Profound and Absolute Truth from his Gurus, by *vairāgya* (asceticism), by a great force of *abhyāsa* (yogic practices), by *bhakti* (devotion), and by concentration and meditation (dyāna).

४) प्राणानायम्योमिति चित्तं हृदि रुद्ध्वा ।
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणेचित्ते शाम्भव-तत्वं हि वेत्ति यः ।तं ... ॥

Having suppressed his breath (in *Yogabhyāsa*) and concentrating his mind on the sacred word "*Om*", and thinking about nothing else, fixing it (mind) again on the same (*Om*), who realized *Shāmbhava Tattva* (Reality), on relaxation of his mind, I bow to him.

B) Kashmiri

१) प्रत्यभिज्ञानुक अमृत मे चावतम् ।
सत्गुरु हावत गटि मञ्ज़ः गाश ।

May I drink (deep) the nector of *Pratyabhijñā* doctrine; O true Guru, show me the light in the dark.

२) प्रकाशः विमर्षः ग्यानः-रूप आसवुन ।
गोमुत च्छूस ब अज्ञानस मञ्ज् ।
ओन च्छुस ज्ञानच वथ मे वुछिनावतम् । सत ॥

Abounding in *jñāna* (knowledge) and being endowed with the innate powers of *Prakāsha* and *Vimarsha* (thought and action), I am sunk in the abyss of ignorance. I am blind, O Guru; show me the way to the realization of truth.

३) छुयि काम क्रोधयि त मुह संसारइ ।
ममतायि सूति विस्तारई स्योन ।
समतायि सूति यमि मञ्जः मुकलावतम् । सत... ॥

Kāma (desire), *Krodha* (anger) and *Moha* (bewilderment) are the evils of this *samsāra* (world); My self is abounding in selfishness (mamatā): May I, O Guru, be free from all these evils.

४) ज्ञानकि नेतरी वारः मुचरावतम् ।
पम्पोष जन फुलः नावतम् मन ।
अद्वैतः भावः किन पानस मे छावतम् । सत् ...

Open fully my eyes of discrimination (*Jñāna*); May the flower of my mind bloom like a lotus; May my self be adorned with the sense of unity (*Advaita*), O Sat Guru.

५) स्योननाव कृष्ण छुई छम मे चान्य आश ।
भावतम् प्रत्यभिज्ञानुक गाश ।
यत् जन्मस मञ्ज पुषः मतः पावतम् । सत ॥

My name is Krishna; I have placed my hope in thee. Show me the light of *Pratyabhijñā*, so that I may not fail in achieving my ambition (aspiration) in this life.

C)

१) स्वामी जियः आसिनव त्वहि सोन जय-जय-कार ।
सत् गुरु भावितव सत् विचार ॥

Hail to thee, O, Swami ji, Impart unto us the comprehension of Truth, O, Sat-Guru Ji;

२) अविद्यायि हुन्द असि कासिव गटःकार ।
असि खुतः बुड़ च्छुवनः कांह उपकार ।
धर्म च नावि क्यत दियिव असि तार । सत... ॥

Dispel from us the darkness of ignorance.
There is no greater favour (kindness) than this;
Ferry us across this mundane river in the boat of Righteousness;
Hail to thee, O, Swāmī Ji.

३) बन्धकुस च्छुइ, यस च्छुई विषयराग ।

मुक्त कुस, यमि तत् कुरमुत च्छु त्याग ।

पननुय च्छु बन्ध - त पननुय मुक: - जार ! ॥ सत...

Who is fettered (with shackles)? It is one who is addicted to sensual pleasures. Who is free from fetters? It is he who has given up attachment to the objects of senses. Man fetters himself (by shackles); man sets himself free from fetters. Hail to thee, O, Swāmi Ji.

४) कुस कठयुन नरकाह, सु गव राग: द्वेष ।

स्वरग: पद कुस गव, तमिकुयि न लेष ।

तृषिहृति: च्यत: ज्ञान: अमृतधार । सत ...॥

Which is violent (fierce) hell? It is attachment (with some beloved ones) and hatred with others. What is the state of heaven? It is being completely free from attachment and hatred (i. e. being equanimous). May you drink deep the nector of knowledge (*jñāna*) with a great thirst (for it).

५) सुख: निद्रा कुस:, समाज्ञ हज्ज़ त्यथ ।

जाग्रत कुस, चारून सत् असत् ।

दूषन द्युन बुन बुन विस्तार । सत—॥

Which is the blissful sleep? It is the state of *Samādhi* (meditation). What is the waking state? It is the state of discriminating real (*sat*) from unreal (*asat*), when one gives up all his blemishes. Hail to thee O, Swāmi Ji.

६) शत्थुर कम-चे; पननीय च्छियि इन्द्रिय ।

मित्थर तिमय यति करिज्यक जय ।

कुनिविज़ि च्छि शीतल कुनि विज़ि नार । सत ॥

Who are your enemies? (They are) your own senses.
They are your friends when you conquer them.
Sometimes they are calm (cold), sometimes excited (fire). Hail to thee, O, Swami Ji.

७) दरिद्र कुस, यस च्छय तृष्णा जीठ ।

धनवान कुस च्छु; युस च्छु सन्तोष/ तीत ।

सन्तुष्ट रोज़ प्राव आनन्द दवार ॥ सत

Who is pauper? It is one who has excessive greed.
Who is wealthy? One who is full of contentment.
Be contented and attain to the gateway of bliss (beatitude).
Hail to thee, O, Swami Ji.

८) ज़िन्दय मूदमुत कुस च्छु, परम आलसी ।

केवल वुच्छान अच्छिव, सु निर् — उद्यमी ।

वुद्योग करुन च्छ्य ज़ीवनुक सार । सत .. ॥

Who is dead while living? He is one who is extremely idle and inactive. That lazy man is only looking with his eyes; Making effort (i.e. active life) is the essence of life. Hail to thee, O Swami Ji.

९) फासि लुगमुत च्छु कुस, यस च्छि ममता ।

कुस मद च्छु चुर, मूह-सस्त अविद्या ।

ज़ीवदारियन च्छु सूई बुड़ अन्धकार ॥ सत ।

Who is on the gallows (to be hanged)? It is one who has selfishness (*mamatā*). Which madness (intoxication, passion, or arrogance) is great? It is ignorance, together with 'delusion, infatuation and folly'. This is the great (deep) darkness for the living beings (men). Hail to thee, O, Swami Ji.

१०) अनेन मंज ओन कुस, च्छु कामी ज़न ।

कुस मरुन च्छु मरनन मञ्ज़ कठिन ।

पननुय कृत्यकर्म अपः यशः दार ॥ सत .. ।

Who is (really) blind among blind? One who is passionate;
Which death is more fierce among deaths?
It is one's own action which brings bad reputation to man. Hail to thee O. Swami Ji.

११) भूषनन मञ्ज़ शील जान भूषन ।

तीर्थ कुस ओत्तम, पनुन शुद्ध मन ।

सूई गंगा त जमुना हरिद्वार ॥ सत —॥

Among ornaments character (*shila*) should be known as a better ornament. Which is the best shrine ? It is one's pure mind. That is as sacred as the river Ganga, the river Jamuna and Haridwar. Hail to thee, O, Swami Ji.

१२) कुस रोग ज्यूठतय क्रूठ आसुन ।
संसार युथत्युथ दुखी भासुन ।
तत् क्या च्छु अवशद, शुद्ध विचार ॥ सत— ॥

Which disease is long and severe ? It is looking at this world, under all circumstances, as full of suffering and misery. What is the medicine for this disease ? It is pure and clean thinking. Hail to thee, O, Swami Ji,

१३) गुरु कुस, जि युस करि हित-उपदीश ।
शाष कुस, युस आसि भक्ति-भावः शीश ।
विषयरसः निषि आसि निराहार ॥ सत— ॥

Who is a worthy a Guru (spiritual guide)? It is he who gives teachings and admonitions for the benefit (of his disciples). Who is a worthy *shisha* (disciple)? He is one who is wholly devoted to his Guru; he will have no taste for sensual pleasures and will abstain from them. Hail to thee, O, Swami Ji

१४) कुस-ओत्तम सन्थाः च्छु सन्थन मञ्ज ।
यमि त्रोवुः मूहः तः रागः सामान / सञ्ज ।
शिवतत्वनिष्ट आसि निराकार ॥ सत् — ।

Who is the best saint among saints? It is he who has given up all allurements (infatuation) and attachments, and also acquisition of worldly objects. He remains occupied in meditation on Shiva, the highest Reality, without being disturbed. Hail to thee, O, Swāmi Ji.

१५) शिवधाम प्रावनस क्या सना हीत् ।
रीत त्रावित बरिज़ि तमिचिय प्रीत् ।
शम सन्तोष सतसंग विचार ॥ सत्

What is the means of attaining to the abode of Shiva ? This object is achieved by giving up all customary rituals and being devoted to Shiva exclusively. Conquer your senses; be contented; and associate yourself with an assembly of saints to be a thinker (spiritual-minded), Hail to thee, O, Swami Ji.

१६) कुस ज़र च्छु ज़ीवः दारियन, अचीतना ।
मूरख कुस च्छु, यस च्छय अविवीकता ।
सत असत जाननस न तस अधिकार ॥ सत — ।

What deafness lies in the living beings (viz. men)? It is the lack of awareness of the spiritual path (which leads to the highestgoal) Who is an idiot? He is one who has no discrimination (is ignorant). He is not entitled to know real from unreal (truth from falsehood). Hail to thee, O, Swami Ji.

१७) कुसः काम च्छि प्रेयवनि सुखदिव वूनि ।
शिव-भक्ति बिय वास-देवूनि ।
कुस ज्युन च्छु जान, निर्दोषः प्रकार । सत — ।

Which work is pleasing and giving delight (happiness)? It is the devotion for God Shiva and Vasudeva (Vishnu). Which birth is good? It is his whose life is not defiled by any defamatory act. Hail to thee, O, Swami Ji

१८) वीद कुस च्छु युस दियः ब्रह्मविचार ।
बुद्ध कुसः च्छि युस च्छांरड़ परमार्थसार ।
शैव योगस (समावेशस) मञ्ज़ रोज़ि निर्विकार ॥सत— ।

Which is a true scripture? It is those sacred books which give one thougt of the highest Reality (*Brahman*, *Maheshvara*). Which is a fit intellect? It is that which searches the Transcendental Being, the essence of everything, and that which rests undisturbed in *Shaiva Yoga* (meditation on Shiva).

१९) कुस लाभ बुड, बुड़ च्छु आत्मुकलाभ ।
चिदानन्द (शिवधाम) प्रावनुक रोज़ेस न ताभ ।
मन यमि ज्यून तमि ज्यून संसार ॥ सत — ।

Which achievement is great? The knowledge (recognition) of Ātman (Self) is a great achievement. In that state one is impatient to attain to the abode of Shiva (abounding in conscious beatitude). One who conquers his mind, conquers this world. Hail to thee, O, Swāmi Ji.

२०) वीरन मञ्ज़ कुस च्छु बुड़बलवीर ।
सहमुत च्छु यमि कामदीवुन तीर ।
विचारः चिय कड़ि नानि तलवार ॥ सत ... ।

Who is eminently mighty among the mighty?
It is he who bears patiently the darts of Cupid and unsheathes the sword of his thought (reason - to crush the Cupid's darts).

२१) बलवान धैरवान च्छु कुस उत्तम ज़न।
संसारूकि-दृश्य यस च्छिन मूह्‌न ।
काम-क्रोध जीनिथ त मूह्-अहंकार ॥ सत् ... ।

Brave and courageous, who is the best of men?
It is he who is not infatuated by the scenes of the world causing disturbance, who conquers desire (Kāma), anger (krodha), bewilderment (infatuation) (moha) and egotism (selfishness, pride) (ahaṁkāra).
Hail to thee, O; Swāmi Ji.

२२) राधाकृष्ण यलि मन शुज़रावक ।
परमानन्द शिवधाम च प्रावक ।
(गुरु-प्रसादस्‍ूति शक्तिपात प्रावक) ।
चित्‌विमर्शः दीप्तिमान निराकार ।
सतगुरु ...॥

O Radha-Krishna! when you will refine (purify) your mind,
You will achieve spiritual power by the grace of your guru
(You will achieve the abode of Shiva abounding in conscious beatitude);
O, my gracious true Guru, endowed with plenitude of Prakāsha and Vimarsha (powers of Cit - Consciousness), lustrous one, peaceful (unpurturbed), impart unto me the comprehension of Truth.

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PURPOSE OF GITĀ ACCORDING TO SHAIVA VIEW

—By Swami Lakshman Joo

Kashmir Shaivism is basically an enquiry into the truth of human experience It is a venture at discovering permanence in changefulness and universality in individuality. It, therefore, affirms the spirit of modern science. Studied in the right way, Kashmir Shaivism is bound to reveal its utility and charm to the modern mind There is a purposeful uniqueness in this system of Indian spiritual thought. To give an instance here, I would point out how the great Shaiva teacher Abhinavagupta explains the purpose of the *Gitā* in his *Gitārtha-saṁgraha* (a commentary on *Gitā*).

While trying to solve the problem of life in the light of the Lord's song, Abhinavagupta says: What is the main purpose of our life here? Why is our mind torn by conflicting duties and loyalties? These are the very difficult questions he sets out to solve in his commentary. The freedom from all our miseries, he very boldly and emphatically declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by feeling the presence of God everywhere, who is the inmost centre of each and every object.

There is an unceasing battle going on between Right (*Pāṇḍū*) and Wrong (*Kurū*) in one's own body (*dharma-kṣetre*) which is analogous to the war between Kauravas and Pāndavas. Each side strives to gain the upper hand. This famous conflict between the two sides shows how man should side with the Right ultimately to conquer the Wrong and thus become the instrument of God's good purpose on earth.

'*Dharmakṣetre*' signifies that the minds of people as they are by nature pure, get polluted by selfish interests and wicked thoughts leading them to the acts of vileness and wildness. Abhinavagupta explains '*māmakaḥ*' as vile and impure thoughts coming in man's mind by his inherent ignorance and selfishness (*māmakāḥ - avidyā-puruṣocitā avidyā-mayāḥ sañkalpāḥ*) which lead him to use violence against his own fellow men, nay even against his own kith and kin. *Pāṇḍavāḥ* is explained as pure or good and wise thoughts, humanistic outlook, which are the result of persuit of truth and knowledge, by man (*Pāṇḍavāḥ* - śuddha-*vidyā puruṣocitā vidyātmānaḥ*). Ultimately there is the victory of the right.

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STATES OF EXPERIENCES OF A YOGIN

—By Yogini Sharika Ji (Abridged and tr. from Hindi by Dr. R. K. Kaw)

Common perceivers experience only the three ordinary states: *jāgrat* (waking state), *svapna* (dream state) and *suṣupti* (state of dreamless sleep). Spiritual souls enter into *samāvesha* in the *tvryā* (the fourth state) and the *turyātīta* (beyond the fourth state). According to the point of view of the Shaiva yogin, these commonly known

states assume the forms of so many sub-states. There are four sub-states in Jāgrat: '*jāgrat-jāgrat*' (known also 'abuddha'), *jāgrat-svapna*. ('buddha'), *jāgrat-sushupti* (*prabuddha*) and *jāgrat-turyā* (*su-prabuddha*). Yogis call *jāgrat* (waking state) '*pindastha*' and jñānis (realized souls) '*sarvatobhadra*'. There are similar sub-states in *svapna* (dreaming state): '*svapna-jāgrat*' (called also '*gatāgata*), '*svapna-svapna*' (*suvikṣipta*), '*svapna-suṣupti*' (*saṁgata*) and *svapna-turyā*' (*su-samāhita*). Yogis call *svapna* state '*padastha*' and Jñānis '*vyāpti*'. *Suṣupti* (dreamless sleep state) has also similar four sub-states: *suṣupti-jāgrat*' (called also *udita*), '*suṣupti-svapna*' (*vipula*), '*suṣupti-suṣupti*' (*shānta*) and '*suṣupti-turyā*' (*suprasanna*) Yogis call *suṣupti* '*rūpastha*' and jñānis '*mahāvyāpti*'. The three states are respectively conceived—*jagrat* as *prameya-bhūmi*, viz. the world of objects of preception, *svapna* as '*pramāṇa-bhūmi*', the state or process of preception, and *suṣupti* as *pramātṛ-bhūmi*, state of perceiver. In order to explain *turyā* state, we must first distinguish between *pramā* (or *pramiti*) and *pramātā*. The *pramātā* state is that in which the perceiver is affected with the form of the objects, and the state of *pramiti* is that in which he is not so affected. *Pramiti* stage is a higher stage than that of *pramāta*. *Turyā* (the foursh state) has three sub-states only: '*turyā-jāgrat*' (called also '*manonmana*), '*turyā-asvapn*' (*ananta*) and *turyā*-suṣupti (*sarvārtha*). In Śaiva-sāstra, *Turyaa*-state is also called shakti-samāvesha. The commonly known *Turyaa-avastha* (the fourth state) is called by Yogis '*rupatīta*' and by Jñānis 'pracaya'. Now we come to 'turyātīta avasthā' (the state beyond turyā or the fourth), also called Parama-dhāma. In this state there is complete cessation of Yoga discipline. It is only a state of the plenitude or fullness of jñāna (prasaṁkhyāna - the highest realization), where ultimately a Yogi reaches by abhyāsa. Jñānis call this state Mahā-pracaya as in it the Transcendental (vishvottīrṇa) and non-transcendental or cosmic (viśvamaya) states of Maheshvara are identified or get merged in experience. As for jñānis this 'avasthā' (state) lasts for good, so they call this stata 'satatodyata' also. (For the understanding of technical terms for all these states and for their comprehensive significance, the reader is advised to approach Swami Lakshman Ji and Yoginis Sharika Ji and Prabhā Ji and to refer to Sharika Ji's paper in Mālinī (Pp. 1-7) and also Tantrāloka).

SECRET OF PRATIBIMBAVĀDA (UNITY IN DIVERSITY)

—BY YOGINI PRABHA DEVI

(The conspectus of her paper in Mālini, by Dr. R. K. Kaw)

According to Pratibimbavāda theory, in Kashmir Shaivism Samvit or Caitanyam (Consciousness), with the sovereignty of its will, (Svātantrya), manifests on the substratum of itself (svabhittau) and as inseparate from itself (Svātmābhinna), this cosmos (vishva) with its diversity of objects (vedya-varga), sentient and insentient, just as reflections of objects are cast in a clean surface of a mirror. In the former case the substratum and the objects manifested are not separate from Samvit (Caitanyam), but in the latter case, the objects are separate from the mirror in which the reflections are cast. The theory explains how nature observes unity in diversity. The main doctrine that Kashmir Shaivism establishes is the doctrine of Shaiva Monism (Sarva-shivatā), i. e this cosmos is the embodiment of Śhiva, and equality of everything in nature (sarva-samatā). Śiva (the Ultimate Reality) is immanent in this whole universe consisting of diverse objects. In spite of diversity, there is unity in this diverse world, because one Shiva is the essence and identity of every thing that exists. There is equality in all things because one principle Shiva (Reality) makes them identical with one another. Shiva is the common thread that runs through the chain of diverse objects. It is this principle that maintains the system and order in this cosmos, otherwise all things would be in a state of chaos.

An aspirant has to realise this doctrine of Unity in Diversity as the only way to peace and happiness. The doctrine of Pratyabhijñā lays emphasis on the unity of mankind, the unity of all living beings, in fact, the unity of life in the entire univers When mankind awakes to this truth, universal brotherhood will follow. Then the man will spontaneously develop love for all creation. He will be free from hatred for any man. Iśāvāsyopaniṣad (veses 6 & 7) says, "He who sees all creatures in himself, himself in all creatures, does not show abhorrence to any one. Knowing all living beings to be one's own self, seeing the unity of mankind, how can there be delusion, suffering or sorrow?"

(N. B. The author recommends, in this connection, the study of "*Vishva-cit pratibimba*" theory in *Tantraaloka* III, and concepts of "*Aham-paraamarsha*" and "*Matṛkaa-cakra*" in *Maalinī Vijaya Tantra*.

INTRODUCTION

(A) General

Kashmir Shaivism : Its three main divisions : There are three main divisions of the Kashmir Śaivism corresponding to the division of its literature into three Śāstras : (1) the Āgama Śāstra, (2) the Spanda Śāstra and (3) the Pratyabhijñā Śāstra. A brief history of the development of these Śāstras is given below.

Shaivism is the earliest and the most prevalent cult. Śiva-Śakti cults were In vogue along with the Vedic faith in every part of India from very ancient times, and in Kashmir before the time of Ashoka. The history of the introduction of Śaivism in Kashmir is shrouded in mystery. In fact, it flourised there from the dawn of history. The facts furnished by Kalhana in his *Rājatarangiṇi*, the chronicle of the kings of Kashmir, indicate the wide prevalence of the Śaiva cult in the valley from an early period, and that it occupied the first place among the Hindu cults of the valley. From time to time various philosophical doctrines reached Kashmir from outside which had their impact on the philosophy that had grown there among the followers of Śaiva cult. Buddhism was welcomed by Kashmiris long before the Christian era, and Kashmir became its stronghold since the time of Ashoka (273—232 B.C.). Here was convoked an Assembly of the Buddhist theologinas which recognised the Mahāyāna as superior to Hīnayāna school of Buddhistic thought. In spite of the phenomenal success of Buddhism in Kashmir for a few centuries, Śaivism continued to be the vital force.

The revival of Saivism came in Kashmir from the seventh century A. D., and in the 8th and 9th centuries Buddhism gradually disappeared. In the 9th century, it was the sage Vasugupta, who revealed the *Śiva-Sūtras* which form the bedrock of the whole superstructure of

Kashmir Śaivism. The *Śiva-Sūtras* do not only enunciate the fundamental concepts of Kashmir Śaivism, but also show a way to practical realization. This line of thought was developed by two ācāryas Bhaṭṭa Kallaṭa (circa 9th century) and Somānanda (contemporary of Vasugupta, 850—900 A.D.) in two different directions. While Kallaṭa handed down the doctrines as a system of religion, Somānanda supplied the logical reasoning in their support and thus founded a system of Advaita philosophy of the Śaivas on the basis of what was at first taught as a system of faith. This development resulted into the emergence of the three different forms of Kashmir Śaivism: (1) the Āgama Śāstra, (2) the Spanda Shāstra and (3) the Pratyabhijñā Shāstra, corresponding to the three broad divisions of its literature. The whole literature comprising its three divisions is known as *Trika Śāstra*. The Āgama Sāstra is regarded as of superhuman authorship and of eternal existence. It is said that in course of time, Āgama Śāstra disappeared from the world and was revived again by Shrīkaṇṭa, the incarnation of Śiva, the promulgator of Shaivāgamas. The sage Durvāsa was inspired to spread the knowledge of the Shaivāgamas which was handed down to the later ages by his three mind-born sons and their successors. The same (Āgama Shastra) was taught in the later ages by Vasugupta and his successors. The *Śiva Sūtras* revealed by Vasugupta lay down both the philosophical doctrines (*jñāna*) and the practices (*kriya*) of the system as revelations believed to have come down (*āgama*) through the ages, being handed down from teacher to pupil. Generally speaking, the Āgama Shastra gives the rudiments of Kashmir Shaivism, and shows the path of practical realization by means of the processes of Yoga system., known as *Śaiva-Yoga* or *Śaiva-samāveśā*. The school of Yoga Shaivism prescribes the various yogic methods of *Saṁyam* (concentration of mind) for achieving lower and higher *siddhis* (occult powers) and the glories of liberated life. These methods are called *Śāmbhavopāya*. *Śāktopāya* and *Āṇavopāya*. The Āgama Shastra gives an exposition of these three methods of realization which is the main theme of the whole Trika Shastra. The *Śiva-sūtras* form the most important part of the Āgama Shastra from the Trika point of view. The Spanda Shastra, being the second system, was started

by Kallaṭa, the pupil of Vasugupta, who most likely composed the *Spanda Sūtras* The same was carried on by Kallaṭa's successors, Pradyumna Bhaṭṭa, Prajñārjuna, Mahādeva Bhaṭṭa and Bhāskara. The Spanda Shastra gives a comprehensive exposition of the three Yogic methods of realization (the mystical *upāyas*). The Pratyabhijñā Shastra, being the third system, was started by Somānanda, the author of *Śivadṛṣṭi*, and was carried on by the line of his disciples,—Utpaladeva, Lakṣmaṇagupta, Abhinavagupta, and the later teachers. It lays stress on the theoretical method of realization, viz., the pursuit of knowledge and reason alone, necessary for liberation, and relegates the Yogic methods to a subordinate position. It, thus, primarily represents the philosophy proper of the Trika Shāstra.

Agama Shastra : Shaivāgamas - Among the works belonging to Shaivāgama class, there is a number of Tantras, of which the following comprise chiefly the Āgama Shāstra of Kashmir : *Mālinī Vijaya* or *Vijayottara*, *Svacchanda*, *Vijñāna Bhairava*, *Ānanda Bhairava* (lost), *Mṛgendra*, *Matanga*, *Netra*, *Naiśvāsa*, *Svāyambhuva*, *Rudra-yāmala*, *Vidyārṇava* etc. Most of these had existed long before the appearance of the Triks.

Tantra Shastra is mostly Sadhana Shastra. Usually, every Āgama consists of four sections or *Kāṇḍas* : (1) *Vidyā* or *Jñāna Kāṇḍā*, (2) *Yoga Kāṇḍa* (3) *Kriyā Kāṇḍa* and (4) *Caryā Kāṇḍa*. Kashmir Shaivāgamas are mainly dogmatic treatises interspersed with philosophical speculations and logical reasoning. Being mostly devotional, they teach the various methods and practices of Shaiva Yoga, among other theological matters. *Tantrālvka* of Abhinavagupta, an encyclopaedia of Tāntric doctrines, gives the summery of *Advaita Tantras* which existed in Kashmir in the author's time. Tantras are broadly divided into Sadhanā, Siddha and Philosophy.

Malini-vijayottara-tantram is, according to Abhinavagupta, the most important Āgama treatise for the Trika. It is an earlier treatment of the same subjects, more or less, as are dealt with in the *Tantrāloka*. Like the most Āgama texts, it is a conversation beetween Shiva and Shakti Mālinī Vijaya describes the Shaiva Yoga of the Trika sys-

tem. The Tantra is said to be the briefest resume of a large Tantra called the Siddha-Yogiśvarī-Tantram consisting of nine crore verses interpreting Shaivaistic teachings in the light of Bheda, Abheda and Bhedābheda. Mālinī Vijayottara is stated to be the last part of this Tantra. Like all Tantras, this also treats of incantations, their philosophy, initiation, bodily discipline, etc. It is said that the adorer becomes the adored himself by following the prescribed methods. He comes to feel his close kinship with nature. To him both the animate and the inanimate are glowing with divinity. The world is not an illusion to the Tantric adorer. Mālinī Vijayottara Tantra is the source of the conceptions of the three upāvas (methods of liberation), namely, Ānavopāya, Shāktopāya and Shāmbhavopāya, as dealt in the Shiva Sūtras and also incorporated in the Āgamādhikāra of Pratyabhijñā Shāstra, besides those of different types of creations, like. Vijñānakala, Sakala, Pralayākala, Vidyeśvaras and so on, This Tantra is also the main source of the first eleven Tattvas of the Shaiva system in addition to the twenty-five Tattvas of the Sāṁkhya. The original sources of the contents of this Tantra have not yet been traced by any scholar, in the earlier literature. In Tejopaniṣad we, however, have a reference about "Ānavam Shambhavam Shāktam". About the time of authorship of this Upaniṣad we are not in a position to say anything. At any rate we know that the Upaniṣad does not belong to the older group.

Svacchanda Tantram : This voluminous Tantra consisting of 3780 verses, is a dialogue between Shiva as Svacchhanda Bhairava and Shakti as Bhairavi *'Svacchanda'* literally means 'own will' and is thus a synonym of *'Svātantrya,'* i.e., self-dependence or freedom of will. Like *Mālinī-Vijaya* and its offshoot *Tantrāloka* of Abhinavagupta, *Svacchanda Tantra* deels with the same principles as are treated of in the former two works, but in a peculiar strain of its own. In its philosophical parts, it gives an exposition of thirty-six *Tattvas* not as merely abstract principles but as great cosmic facts, picturing them in symbols and in forms of exquisite poetry and painting them, as it were, on a most gigantic scale, over and against the background of an equally gigantic cosmic canvas. The Tantra prescribes a form

of *Yoga-dhyāna* for the aspirant who is directed to concentrate his mind, in ecstatic meditation, on this awe-inspiring and, at the same time, irresistibly attractive scene, which presents a great drama of life and action, not just in one world and universe, but in countless universes scatteved all over boundless space and moving about in equally unbounded time. The whole work pulsates with a profound sense of realization of All-independent will, *Svacchanda.*

Śūnyatā plays an important part in certain schools of Buddhist thought. The Tantra describes the six states of *Śūnyatā* and explains the conception of the ultimate *Śūnyatā* as the Transcendental Being (Anuttara, Para, or Viśvottirṇa), the highest and last Reality, which is, in reality, *Aśūnya, (aśūnyam śūnyam ityuktam)*, i.e., not 'voidity' or 'emptiness' in the ordinary sense of the term, but a positive being (*Sattā mātra*) from which emerge infinite universes and annihilate into it. It is this Śunya which contains in itself everything and which materislizes itself in the concrete form of this physical and subtle universes (*tatra tatra paraṁ śūnyaṁ sarvaṁ vyapa vyavasthitam ; tadeva bhavati sthūlaṁ sthūlopādhi-vashāt priye*).[1] The final reality is both transcendental as well as immanent (*sarvātītam paraṁ tattvaṁ sarvaṁ vyāpi vyavasthitam*). Hundereds and thousands of universes as well as all Śāstras, all arts and sciences, all moral and spiritual disciplines, even all magic, are included in the *Tattvas* (*bhuvanāni victrāni śataśo'tha sahasraśaḥ, tattvābhyantara-samsthāni śāstrāni vividhāni ca*). While the universe is so vast, the Jīva is infinitely small, like a mathematicals point (Lit. a hundredth part of the hundredth part of a tip of hair), but he is capable of infinte expanion.[2]

Vijnana Bhairava This work is also a text of the Āgama Śāstra, being a conversation between Śiva as Bhairava and Śakti as Bhairavī. *Vijñāna Bhairava* is regarded as the essence of another Tantra, the *Rudra Yāmala.* Its main topic is *Yoga-dhyāna*, of which it prescribes no less than 112 forms. As its contribution to philosophy, *Vijñāna Bhairava* explains how it is due to Śakti that Śiva appears in the forms which

1. A Descriptive Analysis of KSTS, pp. 35—36.
2. See Ind. p. 37 ; bālāgra-śatabhāgasya, śatadhā kalpitasyatu, tasya sūkṣmataro jīvaḥ, sa cānantyāya kalpate.

are conditioned by space and time.

Para-Trimshiks: It being a collection of of thirty odd verses taken from the *Rudra Yamala Tantra*, also belongs to the Āgama Śāstra. Its importance lies in the fact that it is perhaps the earliest work on the mystery of the Sanskrit alphabet (*varṇa-mālā*). It is really what may be called the 'cosmic phonetics', and is intimately connected with the doctrine of the four stages in the manifestation of speech, viz. *Parā Paśyantī*, *madhyamā* and *Vaikharī*. Man as Paśu, i. e., 'creature in bondage', is ordinarily acquainted with the *Vaikharī*, the physically articulated speech, alone. The three other forms (stages) of speech are hidden in the 'cave' (*guhā*), i.e. heart. The verses give the relation between the articulated speech and the hidden mystery of the inarticulated sound, and its connection with the thirty-six principles of creation (*Tattvas*), treated as *Spandas*, i.e. speeding vibrations. [3]

Siva-Sutras: The Sūtras are believed to be a *Rahasyāgamashāstra-saṁgraha*, being the work of Śiva Himself They, therefore, form a part of the Āgama Śāstra to which is attributed divine authorship. According to tradition, recorded by Kṣemarāja, the Sūtras were found, by the sage Vasugupta, inscribed on a rock at the foot of Mahādeva mountain, abont 12 miles from Srinagar.

The *Śiva Sūtras* are a protest, first, against certain later schools of Buddhism, preaching the nihilistic doctrine of 'no Ātman', in direct opposition to the Buddha himself, who nowhere says that 'there is no Ātman'. He, on the contrary, states that to say that 'there is no Ātman' would mean preaching the docrine of the nihilist (*Uccheda-vāda*). *(See Saṁyutta Nikāya*, Vol. IV, 400-401). Secondly they are a protest against the doctrine of dualism. This explains why the very first Sūtra so emphatically declares that, not only the Ātman most certainly is, but that man's consciousness, in its essential nature, is in itself the Ātman (*caitanyam ātmā*) and that the Ātman itself is Śiva, the great Lord, Maheśvara, nothing else (*Ātmaiva Śivaḥ*). While

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3. *Op. Cit.* p. 33

the *Śiva Sūtras* thus begin with a highly philosophical declaration, they constitute a practical treatise which tells how to realize, in direct experience, the philosophical truths enunciated therein. This practical aspect of the Sūtras is called *'Upāya'*, i.e., 'means of approach' and each of the three divisions of the Sūtras gives 'an exposition of a way of approach (*upāya-prakāshanam.*')[4]

The basic ideas of the *Śiva Sūtras* are the same as we have in the Āgamas of the Trika, i. e., the unfoldment of the three means of liberation, *Śāmbhava, Śāktra* and *Āpaya* the *Malas* (impurities), etc. It is stated that Śrīkaṇṭha, an incarnation of Śiva, appeared once before Vasugupta in a dream and told him, 'There exists a sacred lore under this big stone. Reveal it and teach to those who deserve a favour'. Śiva wished to do a favour to the suffering humanity by the revelation of the tradiditional sacred lore which unfolds the three means of emancipation : *'dvaita-darśanādhivasita-prāye jīva-loke rahasya-sampradāyo mā vicchedi.'* On awakening, the sage found the Sūtras engraved on a big stone known in kashmir as *Śiva Pala* which is said to exist on the Mahādeva hill with the side. containing the engravings, remaining inverted after they were revealed to Vasugupta. The Sūtras are divided in three sections, dealing with the three means of liberation. Guru Vasugupta taught them to his disciples Kallaṭa and others-Kallaṭa taught them to Kṣemarāja who added a commentary, called *Vimārshinī*, to the Sūtras. [5]

(2) **Sanda-Shastra** : Spanda Kārios These compositions are the earliest and only original texts belonging to the Spanda Shāstra division of the Trika. They constitute the basis on which the entire Spanda literature developed. Regarding their authorship, there are two views one that they are by Vasugupta himself, and the other that Kallaṭa composed

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4. Ibid pp. 10—11

5. See, J. C. Chatterji, Kashmir Shaivism ; p. 8 ;
   Paranjyoti, Śaiva Siddhānta ;
   M. V. T., KSTS XXXVII, Introduction,
   If, 20-23, also p. 112 fn 13 ;
   P. T. Srinivasa Iyengar, Shiva Sūtra Vimarśinī (Tr.).

them. Utpala Vaiṣṇava, on the strength of the 53rd Kārikā, not found in the recension of Kṣemarāja, attributes their authorship to Kallaṭa, while Kṣemarāja attributes them to Vasugupta, probably on the authority of the 16th verse of the *Spanda Nirṇaya* found in his recension. The Kārikās, seem, in fact, to be the work of Kallaṭa. The *Spanda Sāstra* lays down the main principles, as enunciated in the *Śiva Sūtras*, in a greater detail and in a more amplified form, without giving philosophical reasonings in their support. In fact, the Spanda system owes its origin to the *Śiva Sūtras* and concerns itself with their elucidation and popularisation. The author describes *Spanda* as that power of consciousnesa which infuses life into the physical senses. An object when sensed has no basis apart from consciousness. *Spanda Kārikās* (verses) are 51 in number in which the fundamental principles of Śaivism, as aphoristically given in the *Śiva Sūtras*, are epitomized. The literature that developed on these Kārikās are (1) *Vṛtti* by Kallaṭa, (2) *Vivṛti* by Rāmakaṇṭha, (3) *Pradīpikā* by Utpala, (4) Spanda Sandoha by Kṣemaraja and (5) Spanda-nirṇaya also by Kṣemaraja. The idea underlying the *Spanda Śāstra* is that Śiva's *Spanda* (energy) out of its own nature manifests on the background of its own pure Self the whole universe compring the thirty-six categories from the earth upto Śiva.[6] According to this doctrine, the world is a play of energy, force or vibration, which is in conformity with modern Science, and not an illusion, the result of error in preception as the Vadāntins suppose; their doctrine that *'viśvam yan na tad eva brahma.'* is rejected.

The discovery of the concept of the *'Spanda'* in the Trika Śāstra is, indeed, most important from the point of view of modern science The word *'Spanda'* is derived from the root meaning 'to throb', 'to move, and seems etymologically to be the same word as English 'speed, (cf. Dutch, Old English 'spoed'). But, in the context of the Trika Śāstra, *'Spanda'* means 'speeding with pulsation and rhythm'. *'Spanda,* has the same meaning also in expressions like *'prāṇa-spanda'*, i. e., 'life pulsation'. It has been known in India since the Vedic age that

6. The Spanda-Karika, *KSTS* VI,
The Spanda-nirṇaya, *KSTS* XLII, with Eng. Tr.

everything in the universe of objects is only a 'system of ceaseless goings' (*jagati*) (*yat kiñ ca jagatyām jagat—Īsāvāsyopaniṣad 1*). Even the hardest, heaviest, the apparently stand-still, mass of matter, in this physical universe, is just a volume of 'pulsating, throbbing, waving, vibrating flowings' (Spanda-niḥṣyandaḥ, SK, 19). In these circumstances, the discovery of modern physics that 'matter' is only 'waves of various lengths,—without there being any essentially 'solid, hard stuff in matter'—is really a re-discovery of what the Trika Śāstra conceived centuries ago as the 'Spanda'.[7]

(3) **Pratyabhijna Shastra** : (its emergence) Whereas Vasugupta and Kallaṭa (beginning of the 9th century A, D.) are the promulgators of Āgama and Spanda branches of Trika Shāstra, which stress 'its faith, fact and practicle discipline' necessary for realization, Somānanda (towards the close of the 9th century) and Utpaladeva (in the first half of the 10th century) are the founders of the Pratyabhijñā Shāstra, the philosophy proper of the Trika. Abhinavagupta (990-1015 A. D.) combines both the aspects of the Triks, its faith (rituals and practices) and philoscphy. He is, indeed, the greatest exponent of the system as a whole The later teachers, Kṣemarāja, Yogarāja, Jayaratha, Shivopādyāya and Bhāskarācārya (1200-1800 A. D), mostly commentators, follow Abhinavagupta in expounding the various doctrines of the school. The following is the whole of Pratyabhijñā literature given in chronlogical order (pd. in KSTS—Kashmir Series of Texts and Studies) :-

Śivadṛṣṭi (*Śd*) by Somānanda (the first text on the system - 9th cent A. D. *KSTS- 54* ; *Īshvara-Pratyabhtjñā Kārikā* (*PK*) with *Vṛtti* - short commentary (*Pvṛ*) by Utpaladeva 10th Cent. (*St KSTS - 34*) ; Utpaladeva, had written a Tīkā (commentary) on his *Pk* which is irrecoverably lost. *Īshvara-Pratyabhijñā-Vimarshini* (*Pvi*), a short commentary (called also Laghu-vimarśini) on Utpaladeva's *Pk*, by Abhinavagupta 11th cent.) (*KSTS - 22* & *33*); *Īshvar - Prtyabhijñā Vivṛti - Vimarshinini* (*Pvi*) (called also Brahvati-vimarṣini), a long commentary on *Pk*

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7. Cf. J. C. Chattarji, Art. 'Trika āstra,' *Shāradā*, I, i, 1952.

KSTS- 60, 62, 69); *Tantrāloka* (*TA*) by Abhinavagupta, a voluminous work, (pd with commentary of Jayaratha 1180 A. D. in *KSTS*—in 12 volumes) : *Tantra-Sāra* by Abhinavagupta (*K S T S – 17*) ; *Paramartha-sara* of Abhinavagupta (pd. with commentary of Yogarāja 1060 A.D. in *K S T S - 7) Pratyabhijñā - hṛdaya* by Kṣemarāja 1040 A. D. *KSTS - 3*) ; Besides the above, there are : one chapter, Canto VIII, on Pratyabhijñā-darśana in *Sarva-darshana-saṁgrana* (*SDS*) of Madhavācārya 14th cent. (pd. in the Vidyabhawan Sanskrit Granthamālā No 113, Varanasi) ; a Commentary of Bhāskarācārya (1780 A. D.) on *Pvi*, ed by K. C. Pandey and K. A. Subramania Iyer, (pd in the Princess of Wales Saraswati Bhawan Texts, Nos. 82 and 83, 2 volumes, Allahabad). Utpaladeva's *Sidditrayi*, comprising three treatises : *Īshvara-Siddhi*, *Ajaḍa - pramatṛ-siddhi* and *Sambhandha - siddhi*, (*KSTS - 34*) is another allied work on the system.

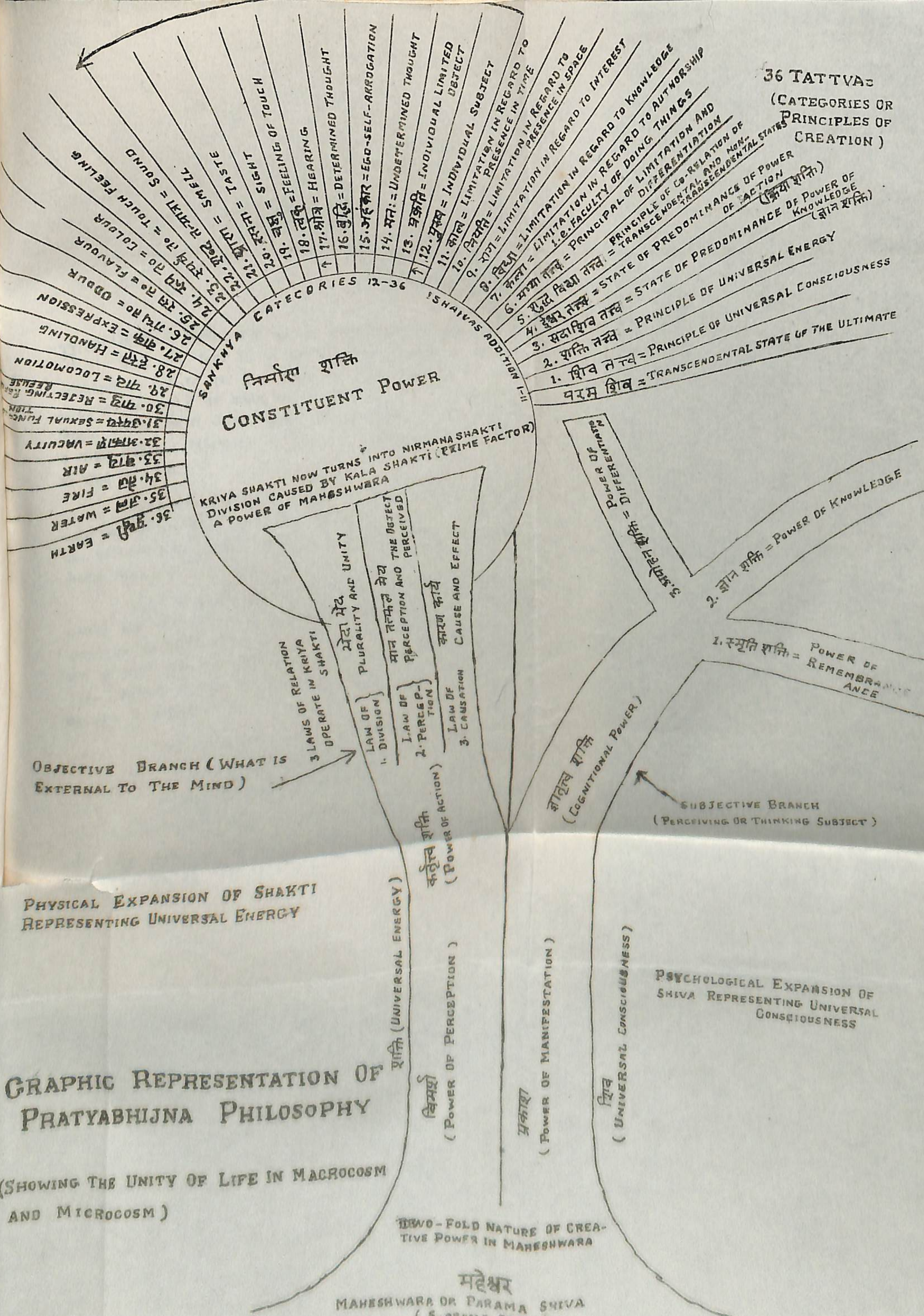
Trika Shastra : The texts enumerated above under Pratyabhijñā Śāstra mostly include those expounding the so-calld *Trika* Śāstra, i.e., which treat of all the three branches of Kashmir Shaivism : Āgama Shāstra, Spanda Shāstra and Pratyabhijñā Shāstra, the philosophy proper of the Trika, or those which deal with the three mystical Upāyas, practical disciplines necessary for realization, called Shāmbhavopāya, Shāktopāya and Ānavopāya which are initially prescribed for liberation in Āgama Shāstra. The Pratyabhijnā Shāstra is a 'new approach', easy way or means to the realization of the reality, i. e., the way of knowledge and reason, say, the intellectual pursuit alone, without any supernatural processes practical discipline, i. e., *Śaiva-Yoga* (called also *Śaiva Samāveṣa*) to which aspect there is no stress in the Pratyabhijñā Shāstra proper, viz. in the works of Somananda and Utpaladeva, the pioneers of the school, although these matters are also incorporated in their works from the Āgama Shāstra, but they are relegated to a subordinate position and not treated as an essential part of the Pratpabhijñā system which is said to be a new and an easy way (*sugaṭa eṣaḥ mārgo navo*). The works dealing with Trika Shāstra also treat of the philosophical aspect of Pratyabhijñā, the glimpses of which are given below :

Tantraloka and Tantra-sara : The *Tantrāloka* is the most voluminous work by Abhinavagupta and forms an encyclopaedia of the *Trika*

shāstra. The *Tantra-sāra*, by the same author, is just a brief summary of the *Tantrāloka.* While the *Tantrāloka* is composed in an abstruse language and in a metrical form, the Tantra-sar is written in easy prose and is considerably short. The *Tantra-sāra* is, in fact, an excellent introduction to the *Tantrāloka.* Both these works indicate the role of Abhinavagupta as an exponent of *Trika Śāstra.* The first chapter of *Tantrāloka*, which is chiefly philosophical, opens with an explanation of the first two Śiva Sūtras and defines the key word '*Caitanya*,' saying *'caitanyam iti bhāvāntaḥ shabdaḥ svātantrya-mātrakam'* (*TA* I, 28). Thus *Caitanya* means not any particular state or states of consciousness, but consciousness in general, consciousness as such, free from all limiting conditions, free absolutely from an objective context, viz., anything to depend upon, like the body, the mind, etc. *Caitanya* is just Self-dependence (*Svātantrya - mātra*). It is *'cit - kriyā citi - kartṛtā,'* i. e. absolute liberty and autonomy of consciousness, as Utpaladeva says. This *Caitanya* is emphatically declared to be the *Ātman*, the one nuclear core in every personality, the one central point of reference in each and every experience, the deepest depth of the subconscious in each vividly conscious personal ego. The *Tantrāloka* I gives also definitions and explanations of various other terms. The next four chapters of the work deal, in detail, with the same three *upāyas* (methods of realization), which constitute the three sections of the Śiva Sūtras. According to Abhinavaguptas' view, the three means described are those of *Abheda*, *Bhedābheda* and *Bheda* respectively. Pratyabhijñā has been treated as another way of realizatian, a way of reasoning (*tarka*), requiring no practice of any kind (*Anupāya mārga*). This, Abhinavagupta says, is the highest of all the methods (*tato 'pi paramam jñānam upāyādi-vivarjitam...anuttaram - ihocyati*). The work also deals with various philesophical topics like time, space, the nature and division ot the thirty-six principles (*tattvas*), from the principle of solidity (earth) to *Śiva*, the one All-benign Lord (*devaḥ sa ekaḥ shivaḥ*), who ever shines through all the principles a id their infinite combinations and permutations, - shines in the form of a condensed mass of the supreme spiritual effulgence (*esa anvitaṁ rupam bhāti param prakāsha - nibiḍam*, TA, 9, 1). The two chapters (11 and 12) of the work, deal with the principle of *Māyā* and

its five off-shoots, *Kalā*, *Rāga*, *Vidyā*. *Niyati*, and *Kāla*, which, acting as 'veils', make one all-pervading Śiva appear as divided in the form of each microcosm. Another chapter (13) which is also of same philosophical significanca, treats of the conferment of powers (*shakti-pāta*) by Śiva, on his devotees. The rest of the work deals with various ritual practices and forms of worsip.

Pratyabhijna-hrdayam : This is a small work by Rājānaka Kshemarāja in which the contents of Pratyabhijñā Śāstra are summarised, with a stress on Āgamic tenets of the *Trika* and *Śaiva Samvāeṣa* (the *Śāivayoga*). A brief idea of this work is given as follows : *Citi* (consciousness) being absolute or self-dependent (*Svatantra*), is the ultimate cause of this universe. By the power of its own will (*svecchā*), it unfolds the universe upon its own screen (*svabhittau*). This universe is manifold (*nānā*) in consequence of the seperation of mutually related objects and subjects (from one another). The subject, whose essential nature is limited *citi* (*citi-saṁkocātmā*), is a microcosm. *Citta* (the sense organ) is nothing else than *cit* descended from the stage of Cetana and passed into a state of limitation due to the object of perception (*cetya-saṁkocinī*). That *citta* especially constitutes the real nature of the *Māyā-pramātā* (limited subject). He is one *Atman*, being *Śiva* whose essence consists in *cit*. He is of two-fold form, one as light (*Prakāsa rūpa*) and the other as the limited manifestation (*samkocāvabhasavat*). He is three-fold being covered by three impurities (*malas*), *Āṇava*, *Māyīya*, and *Kārma*. He is of four-fold constitution, because he is composed of the void, (*Śūnya*), the life (*Prāṇa*), the subtle body consisting of mind, senses, etc. (*pūryaṣṭaka*) and the body (*Śarīra*). The seven pentads, i. e. the thirty-five *Tattvas* from Śiva to the earth, make up his nature. In consequence of the limitation of the *Śaktis* of the *Māyā-pramātā* (*Ātman*), he becomes the *mala*-covered *saṁsārin*, i. e , takes a succession of births. Like the Lord (Śiva), he carries out the five processes of the universe, viz., emanation, (*sraṣṭṛtā*), reabsorption (*saṁhartṛtā*), stabilization (*sthāpakatā*), enveloping (*vilaya-kāritā*) and dispensing grace (*anugrāhitṛta*). Underlying these there exist five other secret processes, viz., manifesting, enjoyment, meditation, seeding and dissolution. To be a *saṁsārin* means being led astray by one's own *shaktis* when one is ignorant of the authorship of the fivefold process. In the following Sūtras, the teacher sets forth a meditative process (*Samāvesha*) for achieving divine realization which 'saves during life-time' from *Saṁsāra* (cycle of births and deaths). In the process of *Samāvesha* (*Samādhi*) *citta* becomes *citi* by directing itself inwardly to the stage of Cetona.



ULITIMATE CAUSE

COMPARED TO NUTRITION IN THE EARTH

(शिव-रस)

IT GROWS INTO THE TREE OF COSMOS BY SOVEREIGNTY OF HIS WILL (माहेश्वर्य OR स्वातन्त्र्य शक्ति) (FREE WILL) WHICH IS THE FORCE THAT IMPELS, FORCE OF SPONTANEITY INSTINCT AND SPRING OF LIFE

(तत्र सामर्थ्य स्वातन्त्र्य)

काश्मीरीभाषा

लेखक :– बदरी नाथ शास्त्री,
एम० ए० एम० ओ० एल, बी० एड० ।

भारतीय संस्कृति के विकसित करने का श्रेय जितना कश्मीर को प्राप्त हुआ है, उतना अन्य किसी देश को नही । यह देश शताब्दियों से सांस्कृतिक गतिविधियों का केन्द्र रह चुका है । संस्कृत का प्रधान केन्द्र होने के कारण 'शारदा पीठ' के नाम से यह प्राचीन समय में प्रसिद्ध था । यहां के विविध शास्त्र-निष्णात आचार्यो, विद्वानों, लेखकों, कवियों, दार्शनिकों, इतिहासकारों आदि मनीषियों ने संस्कृत साहित्य के विभिन्न क्षेत्रों में समय २ पर योगदान देकर इस साहित्य को समृद्ध बना दिया ।

कश्मीर मण्डल आठवीं शताब्दी ईस्वी से बारहवीं शताब्दी ईस्वी तक अर्थात चार सौ वर्ष पर्यन्त सारे भारतवर्ष के लिए साहित्य और संस्कृति का मुख्य केन्द्र था । वस्तुत: भारतीय साहित्य के विकास में काश्मीर ने एक महत्त्वपूर्ण योगदान दिया है ।

कश्मीर में तेरहवीं शताब्दी से पूर्व संस्कृत, प्राकृत और कश्मीरी के अतिरिक्त कोई भाषा उपलब्ध न थी जिससे यह स्पष्ट होता है कि तेरहवीं शताब्दी पूर्व इस देश में लोग आपस में संस्कृत, प्राकृत तथा कश्मीरी भाषा के द्वारा ही अपने भाव प्रकट करते थे । कश्मीर के प्रसिद्ध महाकवि बिल्हण (११०० शताब्दी) ने अपने महाकाव्य 'विक्रमाङ्कदेवचरित' के अठारहवें सर्ग के छटे श्लोक में इसविषय पर इस प्रकार लिखा हें :–

ब्रमः सारस्वतकुलभुवः किं निधेः कौतुकानाम्
तस्यानेकाद्‌ भुतगुणकथाकीर्णकर्णाम्रुतस्य ।
यत्रस्त्रीणामपि किमपरं जन्मभाषावदेव
प्रत्यावासं विलसति वचः संस्कृतं प्राकृतञ्च ।।

अर्थ :– "हम सारस्वत कुल की जन्मभूमि काश्मीर के कौतुकों के भण्डार के विषय में क्या कुछ कहें, जिस (काश्मीर) भूमि के अनेक अद्भुत गुणों की

कथाओं के अमृत से कान परिपूर्ण हैं और जिसमें स्त्रियों की वाणी भी जन्मभाषा (कश्मीरी) की भान्ति ही संस्कृत तथा प्राकृत के रूप में प्रत्येक घर में विलास करती हैं ।"

तेरहवीं शताब्दी में मुसलमानों का शासनकाल आरम्भ हुआ । उनके शासन में सर्वप्रथम रेंचन (सदरदीन) शहाबुद्दीन, कुतुब्दीन, सिकन्दर और जैन-उल-लाबदीन आदि राजे हुए । इनमें शहाबुदीन तथा सिकन्दर के शासन तक संस्कृत में भी राज्य कार्य होता था और परवर्ती शासकों के भी कुछ शिलालेख संस्कृत में अब तक पाये जाते हैं। इतना ही नहीं, मुसलमान भी कतबों के रूप में संस्कृत को ही प्राथमिकता दिया करते थे । यही कारण है कि आजकल कश्मीर में कहीं २ संस्कृत में कब्रों के कतबे पाये जाते हैं ।

जैन-उल्-लाब्दीन के समय (१४२३–१४७५) संस्कृत और फारसी साथ साथ चलती रही । यह कुछ समय तक मिश्रितभाषा भी रही । कश्मीर के प्रसिद्ध लेखक क्षेमेन्द्र रचित 'लोक प्रकाश' से उद्धृत निम्नाङ्कित उदाहरण से स्पष्ट होता है कि किस प्रकार यह मिश्रित भाषा राज्यकार्योंतथा न्यायालयों में भी प्रचलित थी :–

> "संवत्सरेऽत्र दिने श्री प्रे नापितकदले रैज्जि-अमुकेन रैज्जि अमुक पुत्रेण हस्ते सति बंगलचीरिका दत्ता । यथा अत्र आगारान्तरे खुज्पा अमुकः खुज्या अमुकं प्रति लिखति–खुज्पा अमुके सलामा बन्दगी ददनीयमिति" । हजरतमखदूम साहिब (१४००ई०) का वसीयतनामा भी दोनों लिपियों तथा भाषाओं में (संस्कृत तथा फारसी) लिपिबद्ध हमें प्राप्त हुआ है (जम्मू व कश्मीर के संग्रहालय में यह सुरक्षित है)

तेरहवीं शताब्दी तक कश्मीर का सारा साहित्य संस्कृत के अतिरिक्त अन्य किसी भी भाषा में नहीं पाया जाता है। तेरहवीं शताब्दी के उत्तरार्ध में पहली पुस्तक शितिकण्ठ रचित 'महानय प्रकाश' है । इस पुस्तक में पुरानी कश्मीरी उपलब्ध होती है जैसे :–

> इतय ओवल्लीन परम्पर
>
> दीपमाला जन अन्धकार ।
>
> धमित धाम उदयेत निरन्तर
>
> दिशिशपावोत अविकार ।।

उसके बाद चौदहवीं शताब्दी में कश्मीर के प्रसिद्ध लेखक लार निवासी अवतार कृष्ण भट्ट का 'बाणासुरवध' नामक काव्य शारदा लिपि में लिखा हुआ मिलता है । इस काव्य का कथानक 'हरिवश पुराण' के आधार पर लिखा

गया हैं। इसमें संस्कृत तथा शुद्ध कश्मीरी शब्दों का प्रयोग अधिकरूप से तथा विदेशी शब्दों का प्रायः अभाव दिखाई देता है। इसके पद्य श्लेषमय होने के कारण बहुत ही अह्लादकर हैं। उपमा, रूपक, यमक, पुनरुक्तवदाभास आदि अलङ्कारों का प्रयोग समुचित रीति से कविने किया है। कश्मीरी साहित्य में यह पहिला खण्ड काव्य है। इस काव्य के नमूने का अवलोकन कीजिए :–

वैंनतेयस चडेत् दुज्जने
हेलि गच्छौ सो शत्र् मारणि।

रट्टो येन अनिरुद्ध दुज्जने
तुलि बाण् दितिपुत्र मारणि॥

ए शुनेत् विनये तदाशये
सर्परस्ते दुज्जने चडे।

पुष्पवर्षुन सुरु नभाशये
क्षे वीरविन्द तत् आहवि चडे॥

गयि असि किस तय गोविन्दा
सकले काञ्चन वेन्न देह्।
नेरु निकुट क्षे ए बु विन्दा
वननु क्या गौ हर सन्देह॥ (बाणासुरवध)

(रिसर्च विभाग के आचार्य श्री दीनानाथ यक्ष शास्त्री, ने 'बाणासुरवध' का रूपान्तर राष्ट्रभाषा में किया था। उन की कृपा से उक्त तीन पद्य मुझे प्राप्त हुए हैं)

बाणासुरवध की पाण्डुलिपि इस समय 'पूना भण्डारकर रिसर्च युनस्टि-टयूट' में सुरक्षित है। इससे पूर्व इसी शताब्दी में कश्मीर की प्रसिद्ध कवयित्री ललेश्वरी के लल्ल वाक्यों का संग्रह भी पाया जाता है जिसमें शुद्ध कश्मीरीं भाषा का प्रयोग किया गया है :–

केंह छिय न्यन्दरिहती वुदी,
केंचन वुद्यन न्यसर पिये,

केंह छिय स्नान करिथ अपुती,
केंह छिय गृह मजिथ अक्रिय॥

लोलकि ताव सत्य वलिञ्ज बुजुम
प्रकृत हुजुम पवन सत्य॥

यह वही समय था जबकि यवनधर्म के अनुयायी तथा प्रचारक जुलकदरखां मीर सैयद अली, आदि पश्चिम से कश्मीर में आगये। उन्होंने कश्मीर को अपना निवासस्थान बनाया। उनके आगमन से मुस्लिम संस्कृति का प्रचार व प्रसार यहां हुआ। परिणामस्वरूप बहुत से अरबी तथा फारसी शब्द कश्मीरी भाषा में मिश्रित हुए।

ललेश्वरी के समय में ही कश्मीर में स्थित प्रसिद्ध गांव 'चार' के निवासी नुन्दऋषि जो शेख नूरदीन के नाम से भी प्रसिद्ध हैं, कश्मीरी भाषा में श्लोक (श्रूक) पाये जाते हैं जिनमें शुद्ध कश्मीरी शब्दों का प्रयोग किया गया है। नुन्दऋषि के कई श्लोकों का नमूना देखिए :—

केवल कोरगच्छक पन्थानी,
त्रविथ शुरि मुरि गेहभार।
यिम कस मार लदख पापानी,
भार खुदाया पाप निवार।।

हूनिस वासुर प्यठ सूर लारे,
ब्रारिस गज्य अन्दरय स्वख।
ऋषा वनन खुदा गारे,
रेंचि छुय दुखय स्वख।।

फिर बहुत से कश्मीरी कविता लेखक जैसे रूप'द्यद, परमानन्द, अरिनिमाल कृष्णदास, ख्वाजाहबीब, अज़ीज़ दरवेश, वहाबखार आदि कश्मीर में पैदा हुए। मुस्लिम शासन के कारण यहां के लेखकों तथा कवियो ने अपनी विभिन्नरचनाओं में शुद्ध कश्मीरी के अतिरिक्त फारसी तथा अरबी शब्दों का प्रयोग स्वच्छन्दरूप से किया है। यह प्रवृत्ति प्रायः मुस्लिम साहित्यकारों में पाई जाती है।

फारसी, अरबी संस्कृत को छोडकर जो कश्मीरी शब्द अवशिष्ट रहते हैं उन अवशिष्ट शब्दों के विषय में प्राच्यभाषा शास्त्री ग्रेयर्सनादि विद्वानों का मत इस प्रकार है कि कश्मीरी भाषा दार्दिक है तथा कश्मीरी शब्दों का विकास दर्द देश में हुआ है। उसका सम्बन्ध दार्दिक भाषा से बताया जाता है (बलतिस्तान तथा तञ्जीर नदी का मध्यभाग दर्द देश कहा जाता हैं) वहां की भाषा से पैदा हुए शब्द दार्दिक माने जाते हैं।

[Elements of the sciences of language, By Tarapuri Wala P. N. 362]

यहां पर कश्मीरी भाषा के विषय में भाषाशास्त्रियों के मत का उल्लेख करना आवश्यक है।

कश्मीरीभाषा का स्रोत :– विश्व के भाषापरिवारों में भारोपीय परिवार (Indo-Europoen Family) सबसे अधिक विस्तृत एवं समृद्ध है। संसार की समुन्नत, सुसंस्कृत एवं शक्तिशाली जातियों की अधिकतर भाषाएं इसी परिवार से सम्बद्ध है। इस परिवार में अनेक उपपरिवार है। भाषाशास्त्रियों ने उनका वर्गीकरण इस प्रकार किया है।

(१) भारतीय आर्यभाषावर्ग।

(२) ईरांनी भाषावर्ग।

(३) दरद या पैशाची भाषाएं।

हिन्दुकुश (अफगानिस्तान के उत्तर में) से लेकर कश्मीर तक फैले हुए प्रदेश में शीना, वशगाली, आदि भाषांए बोली जाती है। उनमें ईरानी तथा, भारतींय दोनों के लक्षण मिलते है। वे भी भारत-ईरानी वर्ग में सम्मिलित की जासकती हैं। ग्रियर्सन ने इस वर्ग का नाम पैशाची भाषा वर्ग रखा है।

कहा जाता हैं कि मध्यएशिया से आने वाले आर्यों का एक वर्ग परिस्थितिवश भारत के मैदानी इलाको में न पहुंचकर पहाडी प्रदेशों में बस गया होगा। यह इलाका दरद और इनकी भाषा दरदीय या पैशाची कहलायी गई। इसी दरदी और पैशाची से कश्मीरी भाषा का सम्बन्ध माना जाता है।

कइयों के मत से दार्डिककुल में शीना, कश्मीरी और कुहिस्तानी आजाती है। शीना इस वर्ग का शुद्ध उदाहरण है। कुहिस्तानी भारतीय सीमाप्रदेश के निकट अपरिमार्जित उपभाषा का वर्ग है जो पस्तू तथा भारतीय भाषाओं से प्रभावित है। शीना गिलगत्त तथा आसपास घाटी में बोलीजाती है। कहा जाता है कि गुणाढय की बृहत्कथा इसी प्राचीन कश्मीरी या पैशाची भाषा में लिखी गई जो इस समय अप्राप्य है।

आर्य कश्मीर में :– कश्मीर के मनमोहक प्राकृतिक दृश्यों नदी - नालों, पर्वतों, सरोवरों, एंव चरागाहों को देखकर आर्य बहुत प्रभावित हुये होंगे। फलतः उन्होंने अपना निवासस्थान यहां भी किया। उनकी भाषा संस्कृत थी। यही कारण है कि कश्मीर के प्रसिद्ध स्थानों का नामकरण शताब्दियों के बाद भी संस्कृत में पाया जाता है। कश्मीरी पर वैदिक तथा संस्कृत का प्रभाव स्पष्ट रूप से अब भी दिखाई देता है। इस समय भी शुद्ध कश्मीरी में लगभग 60% शब्द संस्कृत के पाये जाते हैं।

इसके साथ हमें यह बात भी दृष्टि में रखनी चाहिए कि यवनों के शासनकाल में इस देश की भाषा पर अरबी तथा फारसी का भी प्रभाव पडता रहा। भाषा का क्रम गतिशील है स्थगित नही। कश्मीर में चिरकाल तक अनेक शासकों———मुगलों, अफगानों, तथा सिक्खों का शासन रहा जिनके समय में फारसी ही देशभर की राजभाषा थी।

कश्मीरी भाषा की लिपि शारदा थी और यह गुरुमुखी के बहुत निकट है। कश्मीर का प्राचीन साहित्य हमें इसी लिपि में मिलता है जैसे लल्लवाक्य बाणासुरवध, साहिब कौल का 'जन्मचरित' आदि।

संस्कृत से आते (२) भारतीय भाषाएं प्राकृत तथा अपभ्रंश आदि के रूप में परिवर्तित होगई। फलतः कश्मीरीभाषा में कई शब्द प्राकृत तथा अपभ्रंश के द्वारा आगये। जो शब्द कश्मीरी भाषा में प्राकृत तथा अपभ्रंश के स्तरों से होकर न आये हों, अथवा जो शब्द इस प्रणाली से तत्सम या तद्भव के रूप में न आये हों वे शब्द देशी या विदेशी कहलाते हैं।

हम कश्मीरी में संख्या का अध्ययन करते समय देखते हैं कि कोई शब्द संस्कृत से प्राकृत में आने के बाद हिन्दी में एक रूप तथा कश्मीरी में एक और ही, यद्यपि अंतर थोडा ही रहता हैं। दोनों का उद्भव एक है तथा दोनों का प्रयोग साथ २ चलता आता है जैसे हिन्दी का सात शब्द स्पष्टतः संस्कृत के 'सप्त' से आया है। यह प्राकृत में 'सत्त' और कश्मीरी में 'सथ' होगया हैं। अन्तिम शब्द का महाप्राण होना कश्मीरी भाषा का एक सिद्धान्त ही है जैसे 'दृष्टम्' का प्राकृत में दिट्ठं बन गया। कश्मीरी में आकर यह शब्द 'डयूठु' बन गया। इसी प्रकार मुष्टि, ज्येष्ट, रुष्ट क्रमशः प्राकृत में मुठ्ठी, ज्जेट्ठ, रुट्ठ के रूप में बदल गये और कश्मीरी में क्रमशः इन शब्दों ने म्वठ, ज्युठ, रूठका रूप धारण किया। इन उदाहरणों को दृष्टि में रखकर हम इस निष्कर्ष पर पहुंचते हैं कि कश्मीरी ने प्राकृत से शब्द लिये हैं। इसी प्रकार कश्मीरी ने अपभ्रंश से भी शब्द लिये हैं। निम्न-उदाहरणों से यह स्पष्ट होता है कि किसप्रकार संस्कृत के शब्द अपभ्रंश के रूप में कश्मीरी में प्रयुक्त होते हैं जैसे अवन्तिपुर, ललितपुर, स्कन्दपुर, कनिष्क-पुर, पद्मपुर, सिंहपुर, नौकापुर, सोमविहार, गणपतिविहार, षोडशविहार, आदि शब्द क्रमशः वून्तिपोर, ल्यतपोर, खन्दुर, कानिसपोर. पपोर, स्यंपोर, नावपोर, सूमयार, गणपथयार, शुरहयार, आदि रूपों में बिगड गये।

उक्त उदाहरणों से यह स्पष्ट होता है कि कश्मीरी प्राकृत अथवा अपभ्रंश के रूप में प्रयुक्त होती हैं।

प्राय: काश्मीरी भाषा की शब्दावली संस्कृत शब्दावली के समान है, जो निम्नलिखित तालिका से स्पष्ट प्रतीत होती है एवं कश्मीरी भाषा के स्वर संस्कृत के स्वरों के बहुत निकट है। इतना ही नहीं अपितु संस्कृत के तद्धित प्रत्यय भी कश्मीरी में पाये जाते हैं। संस्कृत के तद्धित प्रत्ययों तथा कृदन्तों (Nominal Derivations & Verbal Derivations) का प्रभाव कश्मीरी पर बहुत पडा है। जैसे संस्कृत के 'दृश्यमान' से कश्मीरी में द्‌ॆण्ठमान् बनगया है। 'दृश्' धातु से शानच् प्रत्यय करने पर दृश्यमान् बन जाता है। इसी प्रकार संस्कृत के कृदन्तों :- वीक्षण, रक्षण, पचन, नमन से क्रमश: कश्मीरी में वुछुन, रछुन, पचुन, नमुन बन गया है। संस्कृत के क्त्वान्त (Indeclinable Participles) का प्रभाव भी इस पर पडा हुआ दिखाई देता है जैसे :- कृत्वा, खादित्वा, लिखित्वा, दत्वा, रक्षित्वा, धावित्वा, मृत्वा, चलित्वा, जित्वा से क्रमश: कश्मीरी में करिथ्, ख्यथ्, लीखिथ्, दिथ्, रछिथ्, धविथ्, मरिथ्, चलिथ्, ज़ीनिथ् बन गया है।

संस्कृत का उरच् प्रत्यय भी कश्मीरी में प्रयुक्त होता है (दन्तादिभ्य: उरच्) जैसे :- कान्दुर, वोवुर, दान्दुर, गबुर, लबुर आदि। संस्कृत के कालों लङ् (Use of imperfect past) तथा लोट् लकार (Imperative Mood) का प्रयोग कश्मीरी में उत्तम रीति से पाया जाता हैं जैसे :-

(लोट् लकार)	संस्कृत	कश्मीरी
	दूरं मा गच्छ।	दूर म गछ।
	चिरं मा कुरु।	चेर म कर।
	तप्तं मा खादय।	तुत म ख्य।
	तत्र मा चल।	तुत म चल।
	दुग्धं मा आनय।	द्वद म अन। आदि।
(लङ् लकार) जैसे :-	स: एक: जन आसीत्।	सु अख जुन ओस।
	सभा मध्ये कतिजना आसन्।	सबि मञ्ज कच जन्य अस्य।
	तत्र अनेके लोका आसन्।	तत्य अनीख लूख अस्य।
	स एक: मूढ आसीत्।	सु अख मुड ओस।

संस्कृत के सर्वनामों का प्रयोग भी कश्मीरी में प्राय: ज्यूँ का त्यूँ पाया जाता है।

संस्कृत	कश्मीरी
तस्मै मा देहि।	तस म दि।
इमे कुत्र गता:।	इम कुत गय।
अस्य निकटे मा वस।	अस नख म वस।
मह्यं (मे) मा देहि।	म्य म दि।

संस्कृत - कस्य, कश्मीरी - कस। संस्कृत - मे, कश्मीरी - स्य। ऊपर कहा जा चुका है कि कश्मीरी ने संस्कृत तथा प्राकृत से शब्द लिये हैं। निम्नलिखित उदाहरणों से यह पुनः स्पष्ट होजायेगा।

(१) प्राय: संस्कृत के क्षान्त शब्द तथा क्ष मध्यग शब्द कश्मीरी में आकर 'छ' में परिवर्तित हुए हैं जैसे :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
पक्ष	पछ	पखवाडा	तक्ष	तछ	कुरेदना
रक्ष	रछ	रक्षा	लक्ष	लछ	लाख
कक्ष	कछ	कांख	वक्ष	वछ	छाती
यक्ष	यछ	यक्ष	द्राक्षा	दछ	दाख
माक्ष	माछ	मखीर	लाक्ष	लाछ	लाख
अक्षि	अछ	आंख	कुक्षि	क्वछ	कोख
लिक्ष	लछ	लीख	भिक्ष्	बेछ	भीख
सुभिक्ष	स्वछ	सुकाल	बभुक्षा	ब्वछ	भूख
दक्षिण	दछुन	दाहिना	वीक्षण	वुछुन	देखना
पक्षिण	पछन	पंखी	मक्षिका	मछ	मक्खी
क्षालन	छलुन	धोना	मन्दाक्ष	मन्दछ	मंद आंख वाला
शिक्षण	ह्यछुन	सीखना			

अपवाद (Exception)

पक्ष	पख	पर	पक्षिति	पख	पर

(२) प्राय: संस्कृत के मूर्धन्यषान्त तालव्यशान्त तथा 'श' मध्यग 'श' आदि शब्द कश्मीरी भाषा अथवा प्राकृत में आकर 'ह' में परिवर्तित हुए हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
पौष	पोह	पूस	तुषा	तुह	भूसी
क्रोश	क्रुह	कोस	माषा	माह	माशा
कृष्ण	क्रहुन	काला	दश	दह	दस
शत	हथ	सौ	शाक	हाख	साग
शुष्क	हुख	सूखा	घर्षण	गहुन	घसीट
श्वशुर	ह्यहुर	ससुर	शकट	हगुड(र)	सगड
वैशाख	वह्यख	बैसाख	आषाढ	हार	हाड़
मशक	मुह	मच्छर	लशुन	रुहन	लहसुन
शक्	ह्यकु(न)	सकना	शमन	हमन	शान्तहोना
शृंखला	हंकल	साँकल	चतुर्दश	चुदह	चौदह

संस्कृतवाक्य ।	कश्मीरीवाक्य
भक्तम् दग्धम् ।	बत' दोद ।
स मा करिष्यति ।	सु मा करि ।
तुम्बीमानय ।	तुम्ब अन ।
रेखापुञ्जं मा कुरु ।	र'खपुञ्ज़ म कर ।
मा लिख ।	म' लेख ।
निर्गच्छ ।	नेर् गच्छ ।
शाकलेशं देहि ।	हाकलूश दि ।
नक्र+पुटकं क्षालय ।	नकवोर छल ।
परिमाणं तस्मै देहि ।	परमान तस दि ।
चिरं मा कुरु ।	च़ेर म कर ।
स भिन्न आसीत् ।	सु ब्युन ओस ।
मा चल ।	म' च़ल ।
ज्ञानं मा कुरु ।	ज़ान म' कर ।
तत्र मा धाव ।	तोत म' दव ।
तत्र मा वस ।	तति म' बस ।
क्षीणं मा तोलय ।	छुन म' तोल ।
एतु एतु ।	इत' इत' ।

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
महिषी	महिसी	म'श	भैंस
कषपट्ट	कसवट्ट	कहवट	कसौटी
अद्य	अज्ज	अज़	आज
जीव	जीअ	जुव	जीव
ज्ञान	जाण	ज़ान	जान
मध्य	मज्झ	मंज़	मझ+(धार)
कर्पूर	कप्पूर	कोपूर	कापूर
जानीहि	जाण	ज़ान	जानो
भगिनी	बहिणीए	बिन्य	बहिन
नय	णइ	नि	लेजाओ
रुष्ट	रुट्ट	रूठ	रूठना
स्वरः	सुर	स्वर	सुर
दूर	दूर	दूर	दूर
नम	णम	नम	नम(तत्सम)
ददातु	देउ	दच	दो

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
नर्त्तं	णच्च	नच़	नाच
शब्द	सद्दा	सदाह	शब्द
रस	रस	रस	रस
वर्द्ध	वड्ढ	बड	बढ
तैल	तेल	तेल	तेल
तुषार	तुसार	तूर?	सर्दी
दन्त	दंत	दन्द	दांत
अक्षि	अच्छि	अ'छ	आंख
कर्ण	कण्ण	कन	कान
स्वर्ण	सुवण्ण	स्वन	सोना
दुग्ध	दुद्ध	दुद	दूध
मूल	मूल	मूल	मूल
दश	दह	द'ह	दस
वर्णय	बण्णअ	वन	वर्णन करो
ग्राम	गाम	गाम	गांव
वस	वस	बस	बसो
घर्म	घम्म	गु'म	घाम
पत्र	पत्त	पताह	पता
ज्येष्ठ	ज्जेठ	ज्युठ	बडा
कुमारी	कुमरी	कूर	कंवारी
शर्करा	सक्करा	शकर	शक्कर
तत्र	तत्थ	त'ति	वहां
कृष्	कड्ढ	कड	खींच
क्षालय	च्छालइ	छल	धो
चर्म	चम्म	चम	चाम
ओष्ठ	ओठ्ठ	वुठ	होंठ
कस्य	कस्स	कस	किसका
श्रेष्ठी	सेठी	सेठ	सेठ
ग्रन्थिः	गंठी	गण्ड	गांठ
मुष्टि	मुट्ठि	म्वठ	मुट्ठी
जर्जरः	जज्जर	जुजूर	जीर्ण
शिथिलः	सिढिलो	ड्यु ल	ढीला

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
नाम	णाम	नाव	नाम
सप्त	सत्त	सथ	सात्त
कज्जल	कज्जल	कजुल	काजल
दण्ड	डंड	डंड	डंडा
स्पर्श	प्फस्स	फश	छूना
वल्गा	वग्गा	वग	बाग
श्रृङ्गार	सिंगार	सिंगार	सिंगार
सपादक:	सवाओ	स्वाद	सवा
श्रृङ्ग	सिग	ह्यङ्ग	सींग
षण्ढ:	सड्ड	स्रण्ड	सांड
धूम	धूमओ	दूह	धुवां
फुत्क:	फुक्क:	फ्वख	फूंक
पर्ण	पण्ण	पन	पन्ना
प्रत्यय	पच्चय	पचुन	प्रत्यय (तत्सम)
नक्र + शिरा	नक्कसिरा	नसेर	नकसीर
सन्धि	संधी	सन	सेंध
क्षम्प	छंप	छांप	छांप
गर्भ + रूप:	गब्भ + रूवो	गुबुर	गबरू
काष्ठ	कट्ठ	काठ	काठ
दृढ	दढ	दुउर	दृढ (तत्सम)
चतुष्क + क:	चउक्खअ	चोक	चौक
प्रक्रमण	पक्कुन	पंकुन	चलना
राज्ञी	रण्णी	र'ञ्य	रानी
तालक:	तालओ	तोर	ताला

वैदिक शब्दों का प्रभाव कश्मीरी भाषा पर :—

वैदिक संस्कृत	कश्मीरी	हिन्दी	वैदिक संस्कृत	कश्मीरी	हिन्दी
त्वक्ष्	त्वछ	प्राणशक्ति	वय	वय	अनाज
वाज	वाज (पाचक)	अन्न	पय	पव	बल
सिन	स्युन	सलोना (तरकारी)	तम	तम	दमे का एक भेद
पुष्य	पोश	पुष्प	प्लुषि	पिश	पिस्सू
पूरः	पूर	पुआ	तर्कु	त्रकुन	तकला
नव	नुव	नया	भ्रव	भ्रव	चकाचौंध
दिव्य	दिव	दिव्य	यदिउवै	युदवय	यद्यपि
पन्थानम्	प'न्थुन	पथ	बुध्नः	ब्वन	नीचे
कक्ष	कछ	कांख (सूखी घास)			

वाद्ययंत्रों के नाम :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
डिण्डिमः	डुमडुम	बाजा	द्रकट्, द्रगड	दुकुर	डुग्गी
तुम्बुकनाडी	तुम्बकन'र	एक प्रकार का ढोल	डामरः	डाबर	डमरू
स्वरनाडी	स्वरनय	एक प्रकार की शहनाई	मुरली	मुरली	मुरली
ंशी	बंसी	बंसरी	सारङ्गी	सारङ्ग	सारङ्ग
ढोल	डोल	ढोल	स्थाली	थाल्ऊज	थाली
तूर्यं	तुरी	तुरही	वीणा	बीन	बीन
			वाद्य+कः	बाज	बाजा

अलङ्कारों के नाम :–

कर्णावलयं	कनव'ज्य	बाली	कण्ठमाला	कंठमाल	कंठ की माला(हार)
कुण्डली	कुण्डली	कुण्डली	चम्पाकलिः	चफक'ल्य ।	वक्षस्थल का आभूषण
नासावलय	नस्तव'ज	नाक की बाली (बेसर)	भुजबन्ध	बाजबन्द (फा०)	भुजबन्द
मत्स्यबंन्धः	मछबन्द	बाजूबन्द	तुलसी	तुलसी	गले का भूषण
कण्ठहारः	कण्ठहार	कण्ठ का हार	कटकः	कउर	कडा
लवङ्ग	रुङ्ग	लौंगाकार भूषण	तालरज्जु	तालरज	लम्बमान स्वर्ण ज़ंजीर
रुद्रमाला	लदरमाल	रुद्रमाला	द्विजयुग्म?	डचजहुर	लम्बमान आभूषण
गुल्फकटकः	ग्वडकोर	पांव का कडा	रुणत्क	रुण्य	रुनुक
चन्दनहारः	चन्दनहार	चन्दन का हार	मुक्ताहारः	मोख्तहार	मोतियों का हार
बाहुवटः	बावुट	(बहुटा) बाहु का भूषण	गोनसा	गुनस	गोनसाकार आभूषण
पाद+कटकः	पांकरि	पांव का कडा	कङ्कणः	कङ्कञ्य	कंगन
अलक+हुर?	अलकहुर	कान का भूषण	बिन्दु	बिन्दर	बिन्दुरी
पादवलयः	प'यिल	पायल	डचक+?तिलकः	डचकटिक	माथे का आभूषण (टीका)
वर्तुवलयः या वीरवलयः	बीरबलि	कान की बाली	वेणिका+लटः	वंक'लुउट	वेणी के साथ लगा हुआ आभूषण

रंगों के नाम :–

श्वेत	छ्उत	सित	नीलः	न्यूल	नीला
उज्वल	वजुल	उज्वल	शारः	होर	हरा
तिलक+शार	टचचहोर	चितकबरा	हरिद्रा	ल्यदुर	पीला
कृष्ण	क्रहुन	काला	गौर	गु'र	गोरा

(क्रमशः)

CONTENTS

Gen. Editor Dr. R. K. KAW

The main object of our Research Centre is to revitalize our national Cultural in which are enshrined immortal principles of truth and non-violence, universal brotherhood and world-peace and the five great principles of Panchashila. The centre aims at bringing a 'renaissance of Man's spirit' and awakening consciousness af a 'spiritual kinship' and sense of unity and friendship among the peoples of the world, by cultural intercourse and mutual exchanges.

I long to go,

Lead me and my countrymen. O Almighty God!
into that glorious land of peace and plenty;
Where people are happy and observe the simple rules of life;
Where wars are unknown and nuclear is not known;
Where men and women have no fights and have equal rights;
And might is not right;
Where there is no disease, want and fear;
Where none begs none disputes, none envies;
None covets and none steals;
Where all have work and none is idle;
Where the lands are vast and water plenty,
Orchards full of fruits and fields green;
Where there is all beauty and no ugliness;
Where men have one religion and one shrine,
having a living faith in one loving Father - God of all;
Where people sing in ecstasy the joy of the living
presence of God;
Unto that land I long to go, my Master!

Som. N. Dhar.

Sharada-Peetha



विश्व-शान्तिः



Lord Buddha

(1) Research Centre (for Indology) set up (Dec 1958);
(2) International Board of Indological Studies set up (Feb 1971);
(3) World Buddhist Centre set up (Oct. 1971)

AT

SHARADA PEETHA RESEARCH CENTRE

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